The
Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 172. OCTOBER, 1921

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N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

A Timely Appeal.

A month ago we made reference to the forthcoming effort of the Laymen's League in Belfast. We are glad now to be in a position to let our readers generally see the appeal which has been prepared and printed to inaugurate the winter's programme. While the appeal is primarily designed to reach, and win response from, those whom orthodox beliefs no longer satisfy, it has also in view the stimulating to greater activity of our own members. We earnestly hope that this two-fold object may be achieved. It is thus set forth in the leaflet drawn up by the Belfast Chapter of the League; the only portions omitted here being those specially intended for Belfast readers:

The present Theological unrest in the Churches of the world, and the widespread apathy to current presentations of religion, call for the careful consideration of all serious minded people interested in the spiritual and ethical progress of the race.

The Laymen's League is of opinion that these conditions arise from an undue stressing of detached portions of scriptural writings. The Gospels have been utilized as theological treatises, whereas we believe they were meant as a rule of life : their high ethical teaching has been lost in theological wrangling, and their real value to mankind obscured and rendered ineffectual.

The present ferment in industrial circles also invites a word on Gospel principles. The pursuit of riches without ethial stability is known to all practical men as unsatisfactory.

The man who has gained wealth without culture, and worn himself out in accumulating, finds himself unable to enjoy his leisure, and with additional anxiety only heaped upon him.

High wages alone, without any principles of brotherhood, bring only a love of pleasure and dissatisfaction with the best things of life, and a bitterness and jealousy quite unchristian and uncharitable.

Now the Laymen's League maintains that, while Nature must be made to give of her return to the explorer, and while due regard must be had to the best standard of living for the worker, yet there must be a deeper spirit of love and fellowship than the Economic Doctrine of History provides.

Thus, behind all, there are the profound words of Christ pleading for the simple life, for true manhood, for real comradeship, and without these things all material benefits are but dust and ashes.

Therefore we seek to promote the worship of God and the love and service of mankind in the spirit of Jesus.

Notes of the Month:

Owing to a breakdown in the printing office the publication of this month's issue has been greatly delayed, and we have again in consequence to offer our readers an apology. In this case, however, we disclaim any personal responsibility, nor would we lay any blame on the printers, since the unexpected occurrence occasioned no persons more inconvenience than it did to them. We certainly hope that next month no apology or explanation may be required and that all copies will reach the different churches in time for distribution on October 30th. Owing to the delay we are able, in spite of what is later stated to the contrary, to give a report of the Ballyclare Ordination.

In the course of this month two Ministers will take up their duties amongst us: the Rev. Edgar Lockett at Holywood, and the Rev. A. M. Bell, B.A., at Ballyclare. To both we would extend the heartiest of Irish welcomes, and express the hope that the ministries they are undertaking will be full of blessing. Before this issue of our magazine appears, Mr. Bell will have been ordained to the pulpit of Ballyclare, but any account of the proceedings must necessarily stand over until November. As regards Mr. Lockett, he was well known to many of us when at Banbridge, and his ministry is therefore more in the nature of a continuation than a beginning—hence his settlement at Holywood will take the form of an installation. Concerning it we shall report later.

Reference has been made elsewhere to the vacancy created at All Soul's by the removal of Mr. Pickering to Southport. We hope, however, that before long a suitable successor to carry on his work may be found. When that comes about, there will be no vacant pulpit in our Non-Subscribing Church. We need to be fully equipped, both in pulpit and pew, for greater opportunities of service seem to await us. The thought-provoking utterances at the Cambridge Conference, so widely discussed in the press ever since, have prepared the way for a timely proclamation of our message. At the beginning of this month the Belfast Branch of the Laymen's League will have in circulation some thousands of copies of a leaflet designed to appeal to the thoughtful inquirers in Belfast and District. It will also give details of the courses of Special Services, which from October 16th will be simultaneously delivered on Sunday Evenings by our ministers in Belfast. This indicates a carefully planned and thought-out means of helping our cause, and is deserving not only of our deep gratitude, but also of our hearty support. We hope it will meet with such a measure of success as to encourage our enterprising laymen in their laudable endeavours.

We would call attention to the notice elsewhere of the Bazaar which our York Street Congregation has arranged to take place late in October. It is inspired by the desire to clear off a debt, and place the congregation in sounder financial conditions for its work. That should commend itself as an object worthy of support by members of other congregations, and we trust that the fullest success will attend the undertaking.

Those who wish to understand the theological position of the speakers at the much-canvassed Cambridge Conference, should make a point of consulting the September number of "The Modern Churchman." It contains not only important papers like those of Dr. Rashdall and Professor Bethune-Baker, but others which clearly reveal the modernist attitude with regard to old creeds and confessions. Hitherto, the newspaper discussions were based upon brief and often misleading reports of the Cambridge proceedings. Now is it possible for all to read in their entirety the very outspoken statements of courageous and thoughtful men. Copies of "The Modern Churchmen," for September, (3/6 net), can be obtained at The Depository, 35 Rosemary Street.

Wayside Ministries.

There are two ways in which all of us work and two classes of results which flow from our lives. There are things we do purposely—that we deliberately plan to do. Oftentimes long years are spent in fitting ourselves to do them. They cost us thought and care. We travel many miles, perhaps, to perform them. They are the things we live to do.

Then there are things we do that have formed no part of our plan. We did not set out to accomplish them. They are unpleasant, unpurposed things. They are Wayside Ministries—the little things we do between the greater things. They are the seeds we drop by chance from our hand in the path as we go out to the field to sow. They are the minor kindnesses and courtesies that help to fill up our busy days. They are the little flowers that grow in the shade of the trees or hidden away like violets in the mass of taller plants and shrubs. They are the smaller opportunities of usefulness which open to us in the conduct of our greater responsibilities. They are the things of which we take no note—mere touches given as we hurry by—words dropped as we pass along. And yet oftentimes these unpurposed things are the holiest and most beautiful things we do, far outshining those which we ourselves prize so highly. I believe that the best parts of many of the noblest lives are those by which they set no store, and from which they expected no outcome—no fruits. There is a wondrous amount of good done unconsciously of which the doers may never be aware—in this life.

We go out to our round of duties and perform them with more or less faithfulness and effectiveness. and we find opportunity for doing many minor kindnesses. We meet a friend on the street whose heart is heavy and we stop to speak a word of thoughtful cheer and hope which sings in his ear like music all day long. We call at a neighbour's door to enquire for his sick child and there is a little more brightness in that sad home because of this thoughtfulness.

All sorts of people come to us on all sorts of errands, but we cannot talk much to each, and yet we may drop into each heart a word of kindness.

By a gentler bearing, a heartier handgrasp, and a thoughtful expression of sympathy, we can be a source of real helpfulness.

Not one of these things have we done with any clear thought, or even consciousness of doing good, and yet they yield loveliness and fragrance to brighten many a toilsome path.

In every life there are these opportunities for Wayside Ministry. Our influence is as continuous as life itself. We are leaving impressions all the while on other lives. There is a ministry in our handshaking, in our feeling, in the most casual conversation, in the very expression we wear on our faces, as we move along the street. A joyful person scatters gladness, a consecrated Christian life sheds a tender warmth wherever it moves.

What a wonderful sphere of usefulness is thus opened to every one of us?

It is truth, helpfulness and love that sanctify the influence. Full of Christ, wherever we move we leave brightness and joy. Let us recall those beautiful thoughts attributed to Carlyle: "I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

MARRIAGES

HOY—BARRON—On September 23rd, 1921, at Dunmurry, Co. Down, Alfred, son of William Hoy, Esq., Ulster Bank, Strabane, Co. Tyrone, to Agnes Eveline, daughter of the Rev. John Barron, Ballyhemlin, Co. Down.

CHAMBERS—MCFALL—At York Street Non-Subscribing Presbyterian Church, September 19th, by the Rev. F. Woolley, Joseph Pollard Chambers to Elizabeth McFall.

BAPTISM.

HARES—On September 11th, Jessie Hedley, daughter of Mr. and Mrs. F. E. Hares, Prospect Terrace, Kinnegar, Holywood Baptised by Rev. R. Philipson, Downpatrick

Ordination of the Rev. A. M. Bell.

The above event, which took place on September 29th, at 11 30, was favoured by very fine weather. Partly in consequence of that fact, and also even more because of the interest taken in the proceedings, the attendance at this impressive service was unusually large. Naturally, the local well wishers and members were present in goodly numbers to show their appreciation of an event which so deeply concerned them and the Ballyclare congregation. The Presbytery of Antrim was also fully represented by preaching elders even above and beyond those responsible for the ordination. The Presbyteries of Bangor and Templepatrick supplied ministerial and lay supporters, while Ballyclare itself had the unusual distinction of having two former ministers, in the persons of the Rev. William Fielding and the Rev. Percival Godding, to witness the ordination of their apostolic successor, the Rev. A M. Bell, B.A. For the occasion the Rev. R. M. King presided at the instrument, both before and during the actual service. The latter was opened with devotional exercises by the Rev. F. Woolley, the last-settled minister in the Presbytery of Antrim. He then delivered a very appropriate and practical sermon based on the incident of the appearance of Jesus in the Synagogue of Nazareth when he claimed the fulfilment in himself of the words of Isaiah: "The Spirit of the Lord is upon me." The implications of the prophetic words were well brought out and their suitability for the ministry of to-day strongly empnasised. The Rev. E. H. Pickering, M.A., then gave an able exposition of Presbyterian principles, and succeeded in giving to that part of the service a measure of originality and force. The customary questions to the minister and congregation were then put, Mr. Gillespie representing the latter. Mr. Bell's statement of his principles was thoughtfully and sincerely worded and listened to with close attention. The Ordination Prayer was most fittingly and fervently offered by the Rev. James Kennedy, leading up to the actual laying on of hands which constituted the ordination ceremony. Mr. Bell was then heartily welcomed by his brother-ministers and also by members of the Ballyclare congregation. The charges to minister and congregation were entrusted to the Rev. H. J. Rossington, M.A., B.D., who earnestly reminded both parties to the spiritual compact so impressively sealed of what such a compact demanded—loyalty on both sides and in different ways to the demands of public worship and co-operative work. The newly-ordained minister closed the impressive and memorable service which prefaced what it was fervently hoped would be a most successful ministry.

After the service a capital lunch was served through the kind hospitality of the Ballyclare congregation and was partaken of by a large number of persons. The best of feeling prevailed, and marked not only the period of lunch but found expression in the happy speeches which followed. The Moderator (Rev. R. Philipson) of the Presbytery of Antrim, presided, and was responsible for the first loyal toast of "The King," the National Anthem appropriately following its hearty reception. The other toasts comprised "The Northern Parliament and Sir James Craig (Prime Minister)," "The Presbytery of Antrim," "The Other Presbyteries," "The newly-ordained Minister and Ballyclare Congregation," and "Other Denominations," well represented on this occasion by the Covenanting Minister of Ballyclare, who had previously attended the service. We gathered from both service and social function inspiration and the heartfelt conviction that a new and very promising era has opened in the history of our Ballyclare friends.

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Young People's Page.

"THE GLEANERS."

One of the most appealing stories recorded in the Bible has for its setting the harvest field, and speaks of an operation associated with the harvests of every time and place. To go gleaning follows upon the gathering of the main crop. It was in this familiar task that Ruth was engaged when Boas, her kinsman, was reaping his ripened corn. How simply and suggestively the incident is introduced: "Let me glean, I pray you, and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, save that she tarried a little in the house." Such is the report of Ruth's gleaning received by Boaz from his young men. And he is so impressed by the way she has worked that he makes provision for the continuance of her work. She shares in the simple harvest meal, and is allowed to reap even amongst the sheaves, while orders are given for extra corn to be thrown down where she is to reap. Thus it came about that the results of her work surpass all reasonable expectation, and she continues to reap under such favourable circumstances "unto the end of barley harvest and of wheat harvest."

So full of natural feeling and beauty is the story that it is not strange that poets and painters have frequently found in it suggestions for poems and pictures. "Ruth amongst the alien corn" has become one of the most familiar subjects of the world's gallery of illustrated lives. The Jews for many generations looked back to her with pride and affection, glad to be numbered among the descendants of so good a woman. And yet Ruth is no merely Jewish possession. She takes her fitting place among the men and women whom no single country claims, but who serve for all peoples as a goodly example and a winsome personality.

May we not find in Ruth the Moabitess and the story of her doings some inspiration to-day? What was it that Boaz found in her deserving of notice and of admiration? First and foremost, it was fidelity to duty which claimed his attention, as it had done the attention of his young men watching her at her work. Gleaning was quite a common piece of work in the harvest field, and others were engaged in the same task. Yet she did it in such a way as made her conspicuous among her fellow-gleaners. Her reward may have been greater than the rewards which other gleaners received, but it was due to the spirit of her service, and not consequent upon any unusual value to be set upon it. She apparently possessed all the characteristics of humility, thinking little of herself and her claims to recognition, giving thought and labour to the fulfilment of her duty.

If, then, she stands out for the quality of her doing, she suggests something more than the thought of actual gleaning in the harvest field. There is a sense in which all human work is a kind of gleaning. Is not the child engaged in following after its parent or its teacher, picking up this or that scattered fragment of knowledge? Are we not all, young and old, gleaners engaged in garnering the goodly gifts which were prepared and made possible by those who lived before us? What a wealth of delight is represented by the art, and music, and literature, and all the sweet and saintly lives of past men and women! This is a harvest other than that which Ruth helped to glean, and yet it is no less real and abundant. Many, like Boaz, have scattered the ears in our path that we with diligent application might count up our unexpected takings at the end of our days. And shall we not truly take note of what Nature herself gives, not alone in needful good, but in the sweet and varied ministries that charm eye and ear and spirit? With what suggestive significance the poet reminds us of this beneficent helpfulness of Nature:—

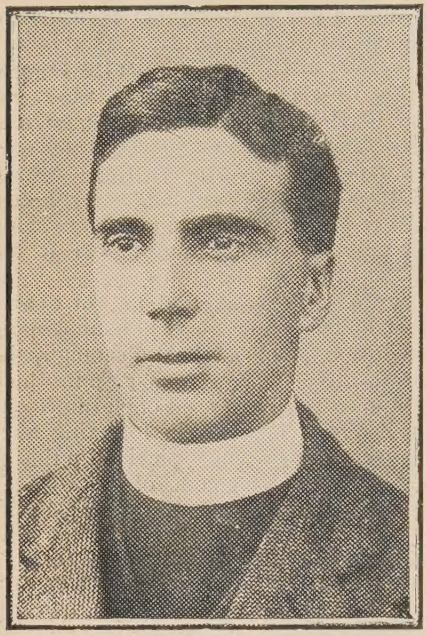
Our common mother rests and sings,
  Like Ruth, among her garnered sheaves;
Her lap is full of goodly things,
  Her brow is bright with autumn leaves.

Oh, favours every year made new!
  Oh, gifts with rain and sunshine sent!
The bounty overruns our due,
  The fulness shames our discontent.

We shut our eyes, the flowers bloom on;
  We murmur, but the corn-ears fill;
We choose the shadow, but the sun
  That casts it shines behind us still.

God gives us with our rugged soil
  The power to make it Eden-fair,
And richer fruits to crown our toil
  Than summer-wedded islands bear.

A Belfast Minister.



REV. E. H. PICKERING, M.A.

We are glad to be able to give our readers an excellent representation of the Rev. E. H. Pickering, M.A., before he leaves the North of Ireland to take up new duties at Southport. When he goes away at the beginning of November he will carry with him our heartiest good wishes for his success. In addition to his record of service as minister of All Souls since 1912, he has placed our community in general under great obligations. He has been a member of many Committees and in addition acted as Convener of the Sunday School Committee, in that capacity having much to do with the arrangements for the Annual Conference. Further, he was instrumental in starting the Social Service Union, and if the latter was not so successful as was at first hoped, that was not due to any lack of enthusiasm on the part of its Secretary. We should like him to feel that those who worked with him not only appreciated him for his work's sake but also valued his comradeship and geniality. But we desire more particularly to be mindful of the continuous and valuable help he has given to the Magazine. For a number of years his Lesson Notes have found a place month by month, and those who have used them in their class teaching can best tell of their value and suggestiveness. We are glad to say that arrangements have been made whereby the Lesson Notes will continue to appear in our columns till the end of the year, and we hope that even later we may be favoured with contributions from Mr. Pickering's pen. But for all the help he has so cheerfully and readily rendered we are very grateful. May every blessing fall upon him and his across the water when he settles down to his new duties at Southport

Re-Opening Services in Rosemary Street.

After being closed for several weeks the First Church, Belfast, re-opened under very encouraging conditions on Sunday, September 18th. Special Services, morning and evening, were conducted by the minister (Rev. H. J. Rossington, M.A., B.D.), in the presence of large congregations, on each occasion special music being given by the choir, and in the evening an Organ Recital preceding the service. The general appearance of the renovated and re-decorated interior of the church was greatly admired, the colour scheme being characterized by very good taste. As the ceiling had shown signs of decay it was found necessary to carry out rather elaborate strengthening devices, but these were executed by Messrs. Copeland, under the supervision of Mr. Henry Hobart, in such a way as not only to give needful security but also to improve the appearance of the ceiling itself. Messrs. A. & H. Galloway were responsible for the re-decorating of the interior, as well as for the re-painting of the outside of the building, and the general impression made by their careful work was pleasing in the highest degree. Additions to the comfort of the

members were represented by new cork carpets and hangings, the work of Messrs. Thomas & Co. The scheme of renovation, following upon the recent introduction of a new electric light installation, entailed a great financial outlay, and accordingly Special Collections were taken up to assist the Renovation Fund. At each service four orthodox friends gave their services as Special Collectors, while other friendly outsiders sent generous subscriptions. Consequently more than £300 was realised by the opening appeal, and other subscriptions have since been received. Great heartiness characterized the Re-Opening Services and the sermons of the officiating minister on "The Church and Modern Thought," and "The Church and Modern Society," received very appreciative treatment in the Belfast papers. Altogether, the occasion proved a memorable one in the history of the First Congregation and gave its members an additional incentive to continue in well-doing.

Modernism in the Church.

Speaking on the "'Divinity of Christ" at the recently-concluded Modern Churchmen's Conference, Dr. Rashdall said:—"If we once recognise that it is especially in the moral consciousness at its highest, and in the lives which are most completely dominated by such moral consciousness, that God is revealed, then it becomes possible to accept the doctrine that in a single human life God is revealed more completely than in any other. If we believe that every human soul reveals, reproduces, incarnates God to some extent; if we believe that in the great ethical teachers of mankind, the great religious personalities, the founders, the reformers of religions, the heroes, the prophets, the saints, God is more fully revealed than in other men; if we believe that up to the coming of Christ there had been a gradual, continuous, and on the whole progressive revelation of God (especially, though by no means exclusively, in the development of Jewish Monotheism), then it becomes possible to believe that in one Man the self-revelation of God has been signal, supreme, unique. That we are justified in thinking of God as like Christ, that the character and teaching of Christ contains the fullest disclosure of the character of God Himself and of His will for man—that is (so far as so momentous a truth can be summed up in a few words) the true meaning for us of the doctrine of Christ's Divinity." Later in his address he spoke of "the central truth of Christianity, viz., that in the life and character, the teaching and the Personality of Jesus Christ the world has received its highest revelation of God, a revelation, however, which is still being continued and further developed by the work of God's Spirit in other human minds, and particularly in the society of Christ's followers."

This is just the position taken up by Unitarians. In Rev. Alfred Hall's excellent little pamphlet "Fifty points in favour of Unitarianism" (originally published 1910, now in its 3rd edition) he says: "Unitarians believe in the divineness or divinity of Jesus All men have divine potentialities, and the difference between Jesus and other pure and holy men is one of degree, not of kind. He is the ideal man, whose life bears witness to the loftiness of human nature, and whose achievements assure us of the advance towards Godlikeness the race will gradually make."

Could there have been greater similarity of thought in the minds of two men?

At the same Conference, speaking on "The Faith of a Re-United Church," Dr. Bindley said "We need a confession or faith in which essentials are implicit, rather than a creed which attempts to make them explicit. Would not a confession of personal devotion to our Lord Jesus Christ as the Supreme Revealer of the Love of God, and as the Saviour of the World suffice? . . . Christianity is a life, not an intellectual assent to facts. It is devotion to a Person, not a subscription to documentary statements. . . . . Moreover, reliance upon the possession of a formulated creed tends to make people think that they have arrived at a finality in all Truth which simply has to be handed on. . . . . Such persons cease to be on the look-out

for fresh aspects of Truth . . . . . Just as religious persecution is seen to be a childish form of endeavour to inculcate truth, so religious tests and credal formulas and articles of belief are becoming recognised as futile barriers between Christian disciple and Christian disciple."

Is not this precisely our Non-Subscribing position?

EUSTACE GORDON.

Obituary

MR. JAMES MOORE, J.P.

Principal of Old established Belfast Firm.

Deep regret will be felt amongst a wide circle of friends and acquaintances at the announcement of the death of Mr. James Moore, J.P., the well-known stationer and printer, which occurred on September 23rd, at his residence, The Finaghy, Balmoral.

A son of the late Mr. James Moore, deceased was born on 31st January, 1846, at 17 Donegall Place, Belfast, the premises with which he was closely associated throughout his career, his business still being carried on at that address. He was educated at the Royal Belfast Academical Institution, and when a young man entered the stationery and printing firm which had been established by his grandfather in 1798.

He kept his establishment well abreast of the times, adapting himself in an enterprising manner to the changes inevitably associated with the growth of a progressive community, and gaining the patronage of an ever-increasing number of customers. Of an unostentatious disposition, he speedily impressed one as a man with a thorough knowledge of his business, while his straightforward dealing and probity of character earned for him not only the gratitude and respect of those in his employment, but also the confidence and esteem of the public and the genuine affection of those who had the privilege of his intimate acquaintance. Deceased never took a prominent part in public affairs, owing to his unassuming nature, and the pressing claims of his business; but his outlook was by no means limited to the particular sphere in which his lot had been cast. As a member of the Chamber of Commerce, he displayed the keenest interest in the industrial and commercial welfare of Belfast, and his services on the council of that organisation were highly appreciated. Mr. Moore was also a member of the Royal Society of Arts, and he was for many years a member of the governing body of his old school, the Royal Academical Institution, in the progress and prestige of which he always showed himself deeply concerned. In March, 1909, he was appointed a Justice of the Peace for County Antrim, and sat regularly at Dunmurry Petty Sessions. Of a generous and kindly nature, it may be said of Mr. Moore, that he "did good by stealth, and blushed to find it fame," and his death creates a vacancy in the life of the community which it will be difficult to fill.

He was married at New Orleans on 3rd April, 1877, to Marie Lydia, only child of Mr. Archibald Montgomery, of Dunmurry, County Antrim, and New Orleans, and he is survived by that lady and two sons, Mr. Harold M. Moore, head of the firm of Messrs. Harold Moore, Limited, Manufacturing Stationers, Wellington Place, and Mr. Kenneth M. Moore, who during the war was successively staff captain of the 109th Brigade, Ulster Division, and brigade major in the 51st (Highland) Division, his services being recognised by the award of the Military Cross. Sincere sympathy will be felt with Mrs. Moore and the members of her family in their sad bereavement.

The funeral took place on September 24th, at Dunmurry. The service in the house and at the graveside was conducted by the Rev. H. J. Rossington, M.A., B.D., of whose church in Rosemary Street the deceased had been a member for many years.

Lesson Notes.

[In accordance with the Scheme for 1921, prepared by the Sunday School Committee of the N.S.P.C.I.]

2nd October. How the world was made. Read Genesis i. 1—ii. 3. *Key Text,* Gen. 1. 31.

General Note.—Genesis is the Greek word for origin or beginning. The first book in the Bible is called the book of Genesis, because it is a book of beginnings. It consists of legends, describing in particular the beginning of the Hebrew people or Israelite nation; but among the legends are some purporting to describe the beginning of the heavens and the earth and all things visible, including the human race, and the beginning of sin and sorrow, the beginning of civilization, the beginning of prayer to God, and the beginning of the diversity of tongues. In each case the author knew nothing or little about the matter he described; but he cared not greatly for the facts themselves, of which he was really ignorant, but certain ideas he connected with the subject were the things he valued and deemed of importance for those for whom he wrote. He was not sufficiently informed to give a truly scientific account of how the world was made, nor was he likely to guess aright the order of creation. But the great idea he entertained himself, and wished to impress upon his readers, was that the world and every thing within it is the work of God, and that the work of God is wonderfully grand and good: fit to inspire mankind with awe and gratitude and with the will to worship God. The story of a day of divine rest, following upon a six-days' work of creation, is a solemn, stately, and impressive expression of the conviction that the Sabbath Day is a Divine ordinance, the faithful observance of which is worthy to be a mark of those aspiring to be counted as Israelites indeed or true people of God.

v. 2. "Waste and void" in Hebrew, "tohu" and "bohu"—two words, the very sound of which are wonderfully expressive of emptiness, like that of a "waste, howling wilderness"—only greater and more fearsome.

v. 6-8. The blue expanse of sky is described, and probably assumed to be, as a vault above the earth: *firm,* to divide the waters of the seas beneath and the waters stored above to form supplies for rain, the sun and moon and stars being fixed in the solid frame (v. 17).

v. 14-18. It is worthy of note that the Hebrew writer conceived of "light" created upon the first day (v. 3) as separate from the "lights" created upon the fourth.

v. 22. "God blessed them." That statement is a beautiful mode of expressing the belief that God intended those living creatures to be happy a belief which points to the duty o, mankind to regard them and deal with them according to a like benevolence.

v. 26, 27. The Hebrew word for God is Elohim, a plural word (compare *cherubim* and *seraphim,* plurals of *cherub* and *seraph*). Elohim is a "*plural of majesty,*" denoting one God, though speaking as of more than one. Here, in the speech attributed to the Almighty, although it is very exceptional, the plural pronoun is used in agreement with the plural noun—"God (*Elohim*) said, let us make man in *our* image." In the following sentence, however, *in which the speech is continued,* the singular pronoun is used—"God (still *Elohim*) made man in *his* own image."

v. 27. It is too much to say whether the author conceived a likeness of outward form between man and God, Far more probably he expresses the belief that God made man like himself (though not equal to himself) in intellectual faculties, such as designing, doing, making, ruling, reflecting, judging, etc. Notice the difference of implication between the statement that *God who made man is like man himself,* and the statement that *man, who was made by God, is like God himself.*

v. 28. Compare with v. 22, and see note thereon. It is noteworthy that this, the first Biblical commandment of God to man, is to multiply. Why multiply? In order to maintain the strength of the race, fitting it to attain

to full dominion over the earth, man being manifestly adapted and presumably designed for that end.

Chapter ii., v. 2. The resting from work upon the seventh day here attributed to God is an example for men. It were well for them likewise to make a sabbath of the seventh day to review their work and see that it is good; or, being imperfect in themselves and in their work, to note defects in which they may improve. *Sabbath* is from Hebrew shab-bath, denoting *rest*, hence *day of rest*, in reference to mere cessation from activity rather than to the benefit associated with repose. The choice of the seventh day for the Sabbath was probably suggested by an ancient custom of regulating religious observances with reference to division into quarters, of the period between new moon and new moon.

October 9th. The Garden of Eden. Read Genesis ii. 15-24. *Key Text,* Genesis ii. 15.

General Note.—The Bible myth tells us that the Garden (or Paradise, or Park) of Eden was the first dwelling place of man. We seem intended to understand that it was situated somewhere in Mesopotamia (land between the rivers), the country between the Tigris and Euphrates, which, after union, flow into the Persian Gulf. The statement, however, being utterly unhistorical, purely mythological, the question of geography is altogether unimportant.

1. The first point of beauty, and at the same time of truth, which the story contains, is that expressed in the statement of divine purpose: God put the man into the Garden of Eden *to dress it and to keep it.* God himself has dressed the earth with plants and trees, good for food and pleasant to the sight; He orders the conditions in which these things shall spring out of the earth and flourish. He has given man, who is the child of God (made in His image), wondrous faculties for doing the same work—sowing seed and planting trees, dressing the earth with them wherever he may be.

2. The next statement, *that God forbade man to partake of the tree of knowledge,* is less true and less beautiful. It belongs to a superstition which occurs in the book of Genesis again, and yet again, namely—that God is jealous of the unlimited ambition of mankind to increase their power by knowledge. It is only a partial truth that knowledge is a deadly thing: it increases human responsibility; it lays us open to the temptation of a sinful choice when we discover the properties and pleasantness residing in things evil. Again, a man who is conscious of increasing human power is tempted to relinquish his reliance upon God. The right principle is summed up in the words:—

> "Let knowledge grow from more to more,
> But more of reverence in us dwell."

(*For elder scholars.*—Yet new knowledge, showing up in a true light old error, has so often excited irreverence, or at least shaken faith, that zealous upholders of old foundations of piety have ever been wont to offer obstinate, and often cruel, opposition to advancing knowledge.)

3. It is worth while to note with admiration that the reference to the help which was to be made answering to man (*i.e.*, meet, suitable or sufficing, for him) coming *immediately before* the reference to the humbler creatures (vv. 19, 20) is repeated *immediately after* it. This implies impressively that these humbler companions *are,* rightly viewed, true helps for man, though not one of them is all sufficing for him. (Scholars should be led to enlarge upon this fact and to supply their own illustrations of it).

4. *Woman is a help meet for man, because she is equal to him.* The lower animals, except in a subordinate sense, and under the control of man (and even so, with very little intelligence), are not fitted to share in the proper duty of man, viz.—to dress the Garden of Eden and to keep it, or, in other words, to enhance the beauty and the value of the earth in every way divinely opened to the intellect of man. But woman is altogether constituted to

share this work, being endowed with some mental qualities which are complementary to those of man.

5. The story of the *rib* is a quaint touch designed to impress upon the thought the indispensability of woman to man. *Bone of my bones, and flesh of my flesh* is a Hebrew idiom comparable to the familiar phrase used of one thing regarded as essential to the utility of another—*part and parcel of it.*

6. Humanity is so constituted that women in general are indispensable to men in general, and *vice versa*—they are part and parcel of each other; but man and woman that are fitly wedded are to be considered absolutely one and inseparable—"*they shall be one flesh.*"

October 16th. The Beginning of Sin and Sorrow. Read Genesis iii. 1-15. *Key Text,* Romans vi. 23.

General Note.—Sin is conduct lacking divine sanction, or conduct divinely prohibited. Whenever the prohibition is known to be express, sin is accompanied by sorrow or unhappiness. It is the prospect of an immediate pleasurable sensation that tempts us to commit a sin, in spite of our knowledge that loss of happiness lasting for a long time, possibly a life-time, will far outweigh any momentary pleasure. The temptation to sin may come without assistance, but it is often strengthened by the persuasions of another person. Yet if we yield to temptation we have no real excuse: the fact remains that we have been unfaithful to the commandment which we ought to have revered. Therein is the justness of the penalty.

1. *The Serpent.* Snakes have been loathed or dreaded nearly always all the world over. This is mainly due to their terrible appearance and the venomous nature of very many of them, but partly to their mysterious-seeming mode of progression on the ground or upon trees, etc. There is that in their form and motion which is suggestive of subtilty, guile, wicked cleverness, or evil wisdom. That is why the serpent is made the tempter of the man and the woman.

2. *The Tree of Knowledge.* What the serpent says of the fruit is true as far as it goes; but it does not go far enough. There are other things which produce an effect regarded by some people as pleasant for a while, yet after a while are injurious (*e.g.*, alcohol, opium, excessive bodily exercise, work-time turned into play-time).

3. *Hiding from God.* The hiding of men from other men is natural, because it is generally they who are instrumental in the matter of the penalty, either punishing the sinner in a direct way, or indirectly punishing him by making him feel shame by the exhibition of their contempt or abhorrence. But it is impossible to hide from God. This is signified in the story. They did not hide because they were naked, but because they dreaded—as sinners always do—the Divine reproach. Dread of the Divine displeasure at the sin of disobedience drove them to the further sin of falsehood—a strange but common consequence of sinning; the sinner finds himself falling, as if helplessly out of one sin into another.

4. *The Tempters.* The man accuses the woman, and the woman the serpent, of presenting the temptation. The man tries to persuade himself that he is the less to blame for his fall, because his tempter is the very helper whom God himself had given him. But if the serpent sinned in tempting the woman's sin was her own; and if the woman sinned in tempting the man, the man's sin was his own. Apart from the question of other guilt, the man and woman were each guilty of a separate act of disobedience. No one can plead that he was unaware that the commandment of God is absolutely authoritative; no one can deny that the recommendation of the tempter itself reminds him of the commandment of God.

5. *The seed of the serpent and the seed of the woman.* The words used are merely descriptive of the fact that nearly universal enmity exists between human beings and snakes. (*For elder scholars.*—The serpent is endowed (in the story) with speech and knowledge only for the convenience of constituting

him an adept at temptation. There is no reason to suppose him intended for a devil. He is merely a typical tempter. Yet when the diseased belief in a devil had grown up it was natural to identify him with "the old serpent," and to read this story as a description of the beginning of his long, lasting malice towards the children of men (the seed of the woman); so that Saint Paul, writing to Christians at Rome (doubtless in allusion to the words in Genesis iii. 15) could say, looking hopefully to the triumph through Christ of good over evil, "The God of peace shall bruise Satan under your feet shortly.")

October 23rd. Cain and Abel. Read Genesis iv. 1-16. *Key Text,* I John iv. 20.

General Note.—Cain and Abel were the sons of Adam and Eve. Each brought to the altar offerings for God from the produce of his toil by which he lived, Cain being a tiller of the ground, Abel a keeper of flocks. A New Testament writer says (Hebrews xi. 4) that Abel offered unto God a more excellent sacrifice than Cain. Not that in God's eyes Abel's firstlings were in themselves of greater value than Cain's fruits of the ground, but the excellence of the gift depended upon the excellent righteousness of the giver, in the case of Abel whilst the unworthiness of Cain's offering was due to the unworthiness, the sinfulness, of the giver. We are not expressly told in what his sinfulness consisted, but we are led by the sequel to assume that it was envy or jealousy of his brother. Jesus says—

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee (or, surely, too, if *thou* hast aught against *him*), leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matthew v. 23, 24).

This Cain did not do; and because he was angry with his brother, God did not accept his offering. Then he became more angry, and in anger killed his brother.

vv. 4, 5. The way in which the acceptance and rejection of the respective offerings was signified is not related. In pictures the difference is denoted by the different direction of the smoke of the sacrifice—ascending from Abel's altar, but descending from Cain's. More probably the narrator would have one suppose the absence of a sense of satisfaction on Cain's part owing to his evil thoughts, which would make him feel that his offering had been in vain.

v. 7. Sin is imaginatively described as an evil beast crouching by Cain's door, eager to spring upon him. He is told that he should rule over it, that is to say: secure the mastery over it and subdue it.

v. 8. The subject of Cain's conversation with Abel is not specified; it would not be so likely to be the words God has been speaking to him as some unjust complaint against Abel (see RVm.)

v. 9. This is a typical answer of a wicked person wickedly pretending to know nothing about the crime or sin he has himself committed.

v. 10. The blood-stain upon the ground is like a voice denouncing the guilty man and calling out for justice against him.

v. 11. Cain will be driven from his native land with reproaches and curses and loud threats of vengeance upon him.

v. 12. That *the ground should no longer yield unto him its strength* might well be because he would no longer have the same spirit to till it zealously.

v. 14. Cain would suppose that when he had gone beyond the borders of his native country he would be beyond the protection of its God.

v. 15. Sevenfold vengeance would be the slaying of seven members of the murderer's family. The threat of sevenfold vengeance seems intended to denote that the killing of Cain would be more sinful than the murder of Abel, which it might be held to be, in as much as the murder of Abel had resulted from uncontrolled anger, whereas the killing meditated resolve; or perhaps the murder of Cain might be considered a worse crime than the murder of Abel, as being the *second* crime of the same species.

v. 15. The *sign* would be some ominous token deterring the intending slayer of Cain by dread of the consequences to himself—such a token as

a startling sudden breeze or unexpected rain-drops or the sound of distant thunder.

October 30th. The Story of the Flood. Read Genesis viii. 15—ix. 17. *Key Text*, Genesis ix. 13.

General Note.—All history ever written reveals the fact that, whilst there have been some good people, and here and there some very good and noble ones, there has always been an immense amount of ungodliness and wickedness. Some of the better sort of people are apt to be greatly depressed by this. Such an one was the man who introduced into the Book of Genesis the Story of the Flood, which he did not invent, but adapted to his own fancy from other sources. As presented in the Bible, the story relates that, because of the exceeding wickedness of mankind, God resolved to destroy them all by means of a stupendous flood, with the exception of the family of one righteous man named Noah, who was ordered to build an ark, a kind of gigantic house-boat, in which to save his own family and specimens of the different kinds of animals that would otherwise have become extinct when the waters of the flood rose above the tops of the high mountains. After the flood came to an end (having lasted, according to one account, 61 days, and, according to another, a year and 11 days—oddly enough both statements appearing in the Bible version), Noah and the other inmates of the Ark vacated it, and returned to normal dwelling places.

v. 17. *That they may breed, etc.* The first commandment of God to man (see Genesis i. 28, and note October 7) is here repeated. The earth has been baptized in the flood, which has been as a baptism of repentance for mankind, who accordingly are now to make a fresh start.

v. 20. *Clean*, as applied to animals, denotes those that are deemed fit for human food from the Hebrew or Jewish point of view.

v. 1. See above, note on v. 17.

vv. 2, 3. Here is a repetition of the commandment in Genesis i. 28-30, to subdue the earth and have dominion over everything in it.

v. 4. It was supposed that the soul of the living creature was contained in its blood, because, on loss of blood, if excessive, its soul or life was seen to depart. To this day Jews will not eat meat which has not been "properly killed," *i.e.*, in such a way that the carcase of the animal has been thoroughly drained of blood.

v. 6. A law to prevent the crime of Cain.

v. 7. (See vv. 17 and 1, and note on v. 17.)

v. 9. A *covenant* is an agreement between two parties (a *con-vening—coming together* of them for that purpose). The express agreement on God's side is (v. 11) not to destroy the earth any more with a flood, and to ensure in perpetuity (viii. 22) the merciful alternation of seed-time and harvest, cold and heat, summer and winter, and day and night. The agreement on man's side, though not here expressly stated, is to worship God in spirit and in truth.

vv. 12, 13. A rainbow is the result of sunlight shining upon a shower, being visible (under certain conditions) when the spectator is situated between the two. Each raindrop *viewed at a certain angle* refracts (*i.e.*, breaks up) the sunlight into the variously coloured rays (*V*iolet, *I*ndigo, *B*lue, *G*reen, *Y*ellow, *O*range, *R*ed) of which it is composed, and reflects them. The ray nearest the eye is violet, whilst the initial letters of the colours spell *VIBGYOR*, whereby their order may be easily remembered. (*For elder scholars.*—The arch or bow is formed of the whole number of rain-drops answering the purpose, situated, as they are, in a circle, which is the base of the cone of reflected rays, of which the observer's eye is the apex. If the sun be near the horizon nearly half the circle will be visible; the higher the sun the smaller the arc.)

The Biblical writer, of course, understood nothing of the real nature of the bow; but it was a beautiful fancy to think of it as a gracious token of divine mercy. It comes and rests and disappears again—just like a spiritual apparition.

Reports.

Belfast : Unity Guild.—The last outing of the Unity Guild for this session took place on Saturday, September 3rd, to the Cave Hill, and although our numbers were not larger than usual the meeting was more representative of our various Churches. When the party met, it was decided that the original intention of going to Divis should be abandoned in favour of the Cave Hill, and the change did not detract in any way from the enjoyment of the afternoon.

N.B.—The Opening Meeting of the Winter Session will be held in the Central Hall, on Wednesday, October 12th, at 7-30 p.m., when a good attendance is requested.

* *

Belfast : Mountpottinger.—Our small community has suffered very severe losses during the past three or four months. Commencing with the sudden death of Mrs. T. M'Murray, sen., in July, we had in August the additional losses of two old members in the persons of Sir S. C. Davidson and Mr. S. Young, whilst at the beginning of September the members were very much shocked to hear that Mrs. J. Walker (nee Maggie Neill) had passed away only a matter of six weeks or so after her marriage. In all cases the Minister made suitable reference to the losses at the service on the Sunday immediately following the demise of the members concerned. The first three named had, of course, long ago left the first flush of youth behind them, but we had hoped they would be enabled to continue their membership with us for a number of years to come, whilst in Mrs. Walker, we have lost one whose family has for many years proved most loyal and faithful members and workers in connection with the Church and Sunday School. It is sad to think that our numbers which have been already depleted to a marked extent during the past three or four years should have suffered this extra loss in such a short period, and we trust therefore there will be new members coming forward to take the place of those who have so well and loyally supported the Church in their day and generation.

Laymen's League.—It is a matter of general interest that at York St. there is now established the first Chapter of the Laymen's League in Ireland which is connected with an individual congregation. Much has been said and written on the advisability of having a Chapter in each congregation, but no concerted effort has been made to bring about that desirable end. The York Street congregation is therefore to be congratulated upon having taken the initiative, and it is hoped that others will follow, without waiting for the Belfast Chapter to give them its blessing as a preliminary.

Belfast (York Street).—Our Church record for the past month includes the formation of a local chapter of the Laymen's League. At a special meeting called to consider the matter, it was unanimously agreed that such an effort was likely to prove successful, especially as a large number of young men are attached to the congregation. Mr. James Steel was elected President, with Mr. Samuel Dale, as Secretary, and Mr. Samuel Thompson, Treasurer. As an outcome of this preliminary meeting we commence an adult Bible Class on the first Sunday in October, at 3-30. A well attended and capital entertainment was given by a number of young friends, on Tuesday Evening, September 20th, in aid of the Benevolent Fund of the Church, the chair was taken by the Rev. F Woolley, who briefly explained the object of the entertainment, and commented on the fact that the artistes represented practically the whole of the greater branches of the Christain Churches in Belfast, who had come to the assistance of York Street in these trying times for a very worthy object. The programme was a well balanced one, beginning with a delightful pianoforte and violin duet, by Miss F. Roberts, and Mr. G. Roberts, followed by a charming song "One Lone Star," by Miss Jean Ross. Mr. Charles Cousins' rendering of "When the ebb tide flows," received a well merited encore, although encores had been strictly forbidden by the Chairman. Mr. Maurice Woolley, who is fast becoming a prime favourite with his irresistable humour, scored heavily with three musical oddities, and his tragic rendering of "Nobody Noticed Me." "Playthings"

rendered by Mr. Robert Cavan, and "Dear Old Pal of Mine," by Miss Marie Johnston, were both sung with great feeling and happy expression, and the same just praise must be given to Miss F. E. Roberts, for her song "Dearest" During the evening a very humorous sketch was given with the title, 'Oh, Auntie." Full of pure, good humour and rollicking fun, it secured great approval, the various parts were taken by Miss Nora Roberts, Miss Annie Roberts, Miss Muriel Stanley, Mr. Charles Cousins, Mr. Arthur Simpson, Mr. Norman Woolley, and Mr. Maurice Woolley. The entire proceeds given to the Benevolent Fund amount to nearly £10.

Belfast Domestic Mission.—Owing to the disturbed state of the City it has not been considered advisable to arrange Picnic Rambles similar to those which were so much enjoyed last year. One very enjoyable outing, however, took place on Saturday, June 25th, when members of the Junior and Senior Choirs entrained for Comber, where we joined our good friends in their Garden Fete. A very enjoyable afternoon was spent in the Church grounds. and after a delightful tea our party returned by an earlier train than one would have wished on account of the curtailed train services. On Monday, June 20th, in connection with our Mothers' Meeting, a delightful afternoon was spent in the fields adjoining Colinward Cottage, Glengormley. Games were indulged in by the more sprightly members of our party, after which tea was served, this being greatly enjoyed and appreciated. We are indebted to Mrs. Geo. Hill for very kindly arranging and catering for the party, and to Miss M'Master for appreciative help in other ways, all of which contributed to what was described as "a very happy time." On Sunday, June 26th, the Sunday School was closed for the summer months, and the School was re-opened again on Sept. 18th. A Memorial Service was conducted on the following Sunday evening in memory of the sacrifice made on our behalf at the first offensive on the Somme in 1916. The events of Sunday, July 10th and suceeding days, will be long remembered by most of us. Following the burning of houses in the immediate vicinity of the Mission, our premises were broken open and furniture of all kinds and from all directions was taken and stored in the Church, School and Vestibule. It was quite obvious that on the action taken at this juncture depended the future of our Mission. Certain advice was given by the Authorities, but it was felt that the wisest course would be one of helpfulness rather than aggressiveness. Much valuable help was given by one of our families living in the vicinity, and by exercising a little care and discretion, we were able, with the least possible inconvenience, to have the premises cleared towards the week-end, and after being thoroughly disinfected and cleaned, the Mission was open for services as usual on the following Sunday. The difficulties under which our work has been conducted from time to time have been considerable, and one feels extremely encouraged and thankful too for the comradeship of a congregation, who though oftimes somewhat depleted in its numbers on account of these troubles, has nevertheless, remained firm and fast in their keen desire and determination to keep open our doors. During the absence of the Missionary, evening services only were conducted during August. For valuable help rendered in this connection, our thanks are due to Messrs. J. A. Williams and J. H. Gilliland, the Revs. A. Turner and J. M'Cleery.

* *

Ballycarry.—The Annual Excursion organised by the Choir took place on Wednesday, August 10th. This year the party, numbering over 40, journeyed by char-a-banc to Cushendall, where an enjoyable luncheon was served at the Glens of Antrim Hotel, after which the journey was continued to the Head of Glengariff, everyone enjoying the scenery and beauty of the day. Then the walk down the Glen to the Chalet where tea was partaken of. Previous to the return journey at 6-30 photographs were taken by W. Campbell. Ballycarry was reached about 9-30, short stay having been made at Glenarm. Great credit is due to the organisers for

the satisfactory arrangements which made so enjoyable a day for all present. On the 5th August, owing to the kindness of the Sunday School Teachers, the children of the Sunday School, in the care of the Misses M'Meekin, Service, and Hamilton, spent a very happy afternoon at Brown's Bay. The children thoroughly enjoying their trip by char-a-banc. Tea was served after which paddling in sea and various games were enjoyed, until the return journey at 7 o'clock, brought a happy day to an end. Fortunately the weather turned out remarkably fine.

* *

Downpatrick,—Very great sympathy is felt here with Mr. W. J. Dickson on the death of his wife. Mrs. Dickson, with splendid courage and a beautiful faith, has borne for two years a most trying illness for which she knew there was not any medical cure. Those who have known her circumstances, and her passionate love of life in an affectionate and useful home, have felt that her fortitude in facing so early a death has reflected something of that great trustfulness of Christ in a Father's love. Her example will stand before the members of this congregation for many years. The services in the house and at the Church were conducted by the minister who spoke fitting and comforting words.

In the Unitarian Church on Sunday, 28th August, the offertory was devoted to the County Infirmary. Rev. R. Philipson, from the text, "She hath done what she could," made an earnest appeal for generosity, and met with a hearty response, £21 being contributed.

The congregation is working enthusiastically for a Bazaar in December next, the object of which is to make some necessary repairs to the graveyard wall, and to purchase a musical instrument in place of the harmonium that has been in use for very many years.

* *

Laymen's League : Belfast Chapter.—About 25 members attended the Opening Meeting of the Winter Session which was held on 14th September, in the Central Hall. The meeting was to discuss the winter's work, but no formal programme was laid on the table. It was, however, decided to seek the co-operation of the ministers by requesting them to inaugurate their winter's work by beginning on 16th October a series of four special Sunday evening addresses to be delivered contemporaneously in the Belfast Churches. The selection of subjects is to be left in the hands of the ministers, but will be set forth in a circular to be issued by the League. An interesting discussion took place as to how, and to whom, these circulars are to be delivered, and it was decidedthat the members of the League were the proper persons to undertake this duty. The majority of speakers felt that it was our own members who should be roused up first and that we ought to concentrate our initial efforts on endeavouring to put the circulars into **their** hands and encourage their attendance at worship at least once a Sunday, before appealing to the outside public. It was decided to meet in future on the third Wednesday in each month in the Central Hall, and that the next meeting take the form of a Smoking Concert, the arrangements for which were left to the Social Committee. Will members please note : Third Wednesday, Central Hall, Smoking Concert ?

* *

Templepatrick.—A Congregational Meeting was held in the Roughfort Schoolroom, on Friday evening, 2nd September, and was very largely attended. The occasion of the meeting was a desire on the part of the congregation to tender their congratulations and to make a presentation to Mr. and Mrs. J. A. Fullerton who had been married on the 4th July preceding, in the Old Presbyterian Meeting House, Templepatrick, by the bride's father, Rev. A. Turner. Almost every family in the congregation was represented. The proceedings began with tea over which quite a number of ladies presided, who were ably assisted by a party of young men acting as stewards. Subsequently Mr. John B. Moore was moved to the chair, and in the course of his opening speech in which he indicated the object of the meeting, he spoke in most complimentary terms of the Manse family in general and of Mrs. Fullerton in

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